l:Redfield E-5 (1926-1927) 1930
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zations are formed which assume a public function. A band of musicians of San Andres are frequently called upon to play at funerals or weddings. During 1927 "the new orchestra" was organized at Tepoztlán. This was composed of young men, mostly *correctos*, who played "modern" pieces, on Sundays or holidays, to entertain the townspeople. The "old orchestra" is a musical organization of quite another sort. This is composed of four older men who know the traditional music used for the *posadas* and for certain of the religious dances. They play chiefly ritual music, not current compositions. Funeral music is of an intermediate type; the "old orchestra" plays at funerals too. The *chirimiteros* are not regarded as musicians; they will be referred to later.

With the musicians this list grades off into specialties that are so casual, so little differentiated, so easily taken on and put off, that it is difficult to name the specialists. Such are the *arrieros*, the men who own mules or horses and haul goods from the railway to the town, chiefly for the merchants; the charcoal-burners and woodcutters; the men who keep and milk cows and the women who sell the milk; and the women who sell *camotes*. Anyone may engage in these occupations occasionally; a few devote themselves to one or another.

There are likewise a considerable number of persons who stand ready to supply some special need, although the fulfilling of this function plays a very minor rôle in their lives. One woman keeps *metates*, bought in some city and held for resale; several keep a stock of herbs; one of the shoemakers keeps a few commercial drugs. A casual acquaintance of the town gives an impression of very little differentiation, but closer familiarity shows that in any need, even an un-

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

pesos per year. Adding to this the cost of the pig, we have an expense of 212½ pesos. If the pig is sold for 225, there is a profit of only 12½ pesos after a year's work.

Raising pigs would seem to be more profitable, but the risk is also greater. A year-old breeder pig costs about 150 pesos, and feed for a year runs to 182½—a total expense of 332½ pesos. An average litter of eight, sold at 30 pesos each, gives an income of 240 pesos, providing there are no losses. This income can be obtained for three or four years in succession and then the pig can be fattened and sold for 250 to 300 pesos.

The price of livestock, like that of most other items, has increased greatly since the turn of the century. The sharpest increase has occurred since 1940. (See Table 40.)

TABLE 40. Price of Work Animals in Pesos, 1901–1944.

Years	Plow Oxen	Mules	Horses	Donkeys
1901–1910	40	60	35	15
1911–1920	35	30	25	15
1921–1925	50	100	40	20
1926–1930	60	125	50	25
1931–1935	65	125	60	25
1936	70	150	70	30
1937	75	170	75	30
1938	80	175	75	30
1939	85	180	80	30
1940	100	180	85	30
1941	110	200	100	35
1942	125	200	125	35
1943	200	200	125	50
June, 1944	400	300	200	75

Milk is sold locally by less than a dozen families. The local market consists of a small but increasing group of schoolteachers and Mexican tourists. Most of the milk produced is converted into cheese and sold in the village. It is estimated that a cow produces an average of two liters of milk daily during a period of seven months a year. At current prices of 45 centavos a liter, this would give an annual income of 159 pesos plus about 50 pesos for the value of the calf.

Cattle owners will often pay the priest to say a Mass for the protection of the cattle, and are expected to contribute generously to religious fiestas. When a cow or ox is sold, it is customary for the seller to use a portion of the money to light a candle to El Señor de Ixcatepec. When there are *jaripeos* and bullfights, the larger operators generally contribute bulls and money for *ponche* and fireworks.

Most cattle owners have an image of San Antonio, the patron saint of cattle, in their homes. Horseshoes are believed to bring good luck and are seen on the walls of many houses, especially in the homes of livestock owners.

To keep cattle from wandering away, it was customary for the owner to cut off hair from the ear of the cow or ox and bury it under the hearth. This was done